551 As seen by the list, two categories of names exist. The adults possess a name of their own. The children are named after their parents—son, or daughter, of so and so. The name used in this case is usually that of the mother (a5/a12 (but who is not a child), A16/a19/a20); but not always: a8 and a9, whose mother is dead, are both called after their father, daughters of Tairiñu. As concerns a23, who is a little baby, a wide divergence manifests itself among our informants (it must not be forgotten that they are children, and that their information is uncertain), and the name of Kariñkineru, daughter of Kariñeju, her father, has been taken even though her mother is living. But, as will be seen farther on, during our stay A21, a22, and a23 are confused in the same borderline way. On the other hand, the fact that the names of Kjatorekineru and of Idonerekineru could be chosen for a20 and a22 suggests that they are not the daughters of a18, but parallel cousins of her daughters. If such is not the case, the two names may be part of a collection, or have been attributed wrongly to their supposed holders.

[553 88] Adolescents receive their names from the chief at the moment of puberty. The name giving is a point to which we shall return later on. The fact that certain adults are designated on our list by a technical term is undoubtedly explained by the fact that our informants did not know their true names. Nevertheless, it must be noticed that, in the two cases being discussed, a12 is a pregnant woman and a22 a woman who is nursing a child. Both are submitted to complex prohibitions. A special prohibition rests perhaps on the name of individuals placed in certain situations.

[40] Whatever the case may be, these are the only names which we have been able to obtain and, regarding the prohibition which covers them, in the course of this report, we will not use them more than they are used in the daily life of the Nambikwara Indians. We shall now give some information concerning the individuals composing the group studied.

854 From this time on, the life of the Nambikwara infant goes on as we have described, and without there being much differentiation according to sex. These differences begin to appear only at the ap-
881 proach of puberty. At this time, the girls adopt a completely new behavior. They allow themselves great liberties, speaking brutally to their entourage and [109] amusing themselves with obscene acts. The fact is that the ceremony of puberty, which coincides with mar-
[553] riage, marks a decided change in her life and it is also upon that occasion that she receives her name. The Nambikwara women marry
582 very soon after their first menstruation. The polygamy of the chiefs
[579] creates a permanent deficit of women, and the newly available wife is impatiently awaited. According to our informants, it is the young
584 girl who indicates to her parents which of her potential husbands she wishes to marry. She says that she "wishes to marry quickly" (ikiⁿdurige, bl); the term of dialect a1 for "to marry" being oçenaikitiu, literally: "to make a husband," it seems that, as has been affirmed, the initiative belongs to the girl:

48. inka (ni) duredaiẽn — durenje (bl)
"I wish to marry quickly" [says the girl]. "Marry," says the mother] (?)

Actually, it seems that the marriage is decided from infancy by an agreement between the parents. Farseeing parents must prepare far in advance the marriage of their son, for otherwise the latter risks not finding an available woman. Brothers-in-law have often indicated to us that their children were promised to one another.

881 At the time of puberty, the young girl is completely isolated for a period of from two to four months. She lives in a specially constructed shelter some distance from the village, and lives there alone, observing a series of alimentary and social taboos. During this period, her mother feeds her and takes care of her. The period of segration ended, songs and dances take place. Her shelter is torn down and "the mother takes back her child." Then the ceremony proper of marriage takes place. It is prepared by hunting and fishing, expeditions and is carried out amidst chants and dances:

49. ʃirige aiũingnerage denano inĵira ʃikira ʃiknira tããta halonoo tatiʃkta ʃindage hntimbãta uʃrige imãgãra imãgãra (bl)
Go get fish, the women arrive, arrive, to broil [the fish] in the square go out, sing, whistle, play the flute, play the flute.

585 The union of the husband and wife is pronounced by the chief who places in the mouth of each a large piece of fish. (1)

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1. It has already been suggested (Kunike, "Der Fisch als Fruchtbarkeitssymbol bei den Waldindianern Südamerikas, Anthropos, VII 1912, p. 206-228) that the fish could be a sexual symbol among the South American Indians. Tastevin has vigorously criticized this hypothesis (Le poisson symbole de Fécondité ou de Fertilité chez les Indiens de l'Amérique du Sud, Id., IX 1914, p. 405-417). However, the Nambikwara ritual of marriage seems to confirm the first theory. Moreover, fish is directly treated as the symbol of sexual relations in the legend where Maire-Pochy makes a girl pregnant by [110] making her eat the fish which he himself had fished. As the origin of this Tupi story is certainly Andean (Kunike, loc. cit.; Métraux, p. 12-13; Ehrenreich, Ueber die Verbreitung und Wanderung der Mythen bei den Naturvölkern Südamerikas, Congrès International des Américanistes, Stuttgart, 1904, p. 663) we have there a supplementary piece of information concerning the affinity of the Nambikwara with the cultures of the North and West.

881 [110] There is no puberty ceremony for the boys. This is replaced by a ritual of initiation which takes place toward the ninth or tenth year, apparently. It is composed of two essential operations, the giving of a name, and the piercing of the lip and of the nasal [55] 304 septum to place some wood ornaments there. The first operation is done directly by the chief, the second by a companion whom he designates to this effect:

50. getnoãdige iochãdige ullikade uelikãdellkinere nukenore jadotige jurojenje nikama jurojotige (b1)
When the boy is grown the chief, the chief gives him a name. A companion pierces his lip to put in the ornament. He [the chief] orders the hole [for the ornament] to be made.

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853 nail she opened the rat and threw the viscera and
252 the rat on the coals. Within 15 minutes that rat was eaten, entrails and all, while Kairo and I looked on in a state of horrified fascination.
[842] Children thus begin by eating broiled meat and fish; pieces of sour, gritty manioc cake are given to them at a more advanced age.

PUBERTY

811 When a boy reaches the age of 14 or 15 he has
[304] his upper lip and the septum of his nose pierced with a sharpened fibula of a monkey ("macaco-prego"). One man holds the boy's arms, another his head, while an older male relative performs the piercing. Small plugs of bamboo are then placed in the holes. The following night the shaman leads the band in singing and dancing. Food is prepared in large quantities and offerings are made to the ghosts who are believed to be present at the ceremony. The boy is now given a name [553] which he will keep throughout his life. If the boy's father is dead he will use his father's name. If the father is alive he will use the name of some dead member in his grandfather's generation. In this way names are passed from one generation to another. An important part of the boy's puberty ceremony is the ritual beating administered by the old men of the band. He is now permitted to take part in the singing and can be present when the sacred flutes are played in the flute hut. Although this creates an attitude of obedience to the older men, he still continues to be abusive toward the women of the band. His unmarried female cross cousins now begin to notice him and openly show their desire to go hunting with him.

The puberty ceremony for girls is much more elaborate. After a girl has her first menses her father builds a small hut in the center of the camp, in which the girl is secluded. She must remain in this hut day and night and is attended by her female relatives. The chief then calls all members [202] of the band together, even sending messengers to distant hunting parties. When the band is united the chief organizes a hunt in which all the men take part, and they must remain away from the camp until the moon is full. While on the hunt [251] they accumulate a great quantity of smoked meat. When the moon is full, the men send a messenger to the camp to whom the women give some of the